

THE CLASSICAL WEEKLY

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A year ago, at the meeting of The American Philological Association, it was voted to continue the Commission on College Entrance Requirements for the discussion of such new problems as might come up in connection with the report then presented. During the year the response of the Colleges and the Universities to the recommendations of the Commission has been unexpectedly gratifying. At the recent meeting of the American Philological Association at Providence, the Commission took into consideration the new questions that had been submitted, and after some discussion came to the conclusion that these questions were hardly of sufficient importance to justify formal action at this time, and that, inasmuch as the general acceptance of the recommendations gave assurance of that uniformity in the requirements which had been the chief object sought in the creation of the Commission, it had no reason for further existence. The Commission, accordingly, regarding its labors as completed, dissolved.

Among the movements in recent years that have been of importance for classical teaching the report of this Commission ranks high, and it deserves the thanks of all serious teachers of Latin.

Two quotations from recent numbers of the Nation, bearing dates of December 29, 1910 and January 12, 1911, seem worthy of space here:

Now that statistics have demonstrated the connection between high marks in college and success in life, one is prepared to meet with the further paradox that Greek is the best training in the world for a scientific career. Nothing short of this is the contention of a writer in The Classical Journal, who cites a Dartmouth professor's statement that the boys selected to assist in the science courses are almost uniformly those who offered Greek in preparation and no science; and that of an Amherst biologist who has found the same type of boy best equipped for work in his department. This is interpreted to mean that the Greek boy, before the end of his college days, has outstripped the science boy in his own field. All of this is in line with the privately expressed opinion of an eminent astronomer that Greek offers better training than science because it is generally better taught; scientists of first and even of second quality are apt to be too much engaged in research or otherwise to enter the classroom, whereas the best among the Hellenists devote themselves to teaching because there is nothing else for them to do with their talents. If there is here the suspicion of a fallacy, the argument itself is a sign of the times. An article in the Popular

Science Monthly, attacking the classics, moreover, endeavors to reopen the battle of the books by asserting the intellectual and artistic superiority of the moderns over the ancients. The return of the debate to the realm of literature is almost refreshing; civil strife among the books is even at its worst preferable to the more modern warfare between them on the one side and the allied frogs and mice of the science laboratories on the other. Indeed, the time seems almost ripe for some reactionary to startle the world with an argument that the study of the classics is good in itself.

"The cause of the classics is equally the cause of the modern languages. The modern languages cannot flourish in an atmosphere where Latin and Greek are asphyxiated". Such, or something like them, were the words addressed to the Modern Language Association by that scholastic recluse, that narrow-minded pedant, that dry-as-dust, ignorant of the affairs of this progressive world, the Hon. Edward M. Shepard. And he actually went on to pronounce the study of the humanities to be the most effective bulwark against the disintegrating power of commercialism. It is not surprising that the assembled professors should assent to the latter proposition; they have traditionally a sour-grapes attitude toward money, of which, poor souls, they have so little. But the applause which greeted Mr. Shepard's insistence on the essential interdependence of ancient and modern letters was neither perfunctory nor born of prejudice. It suggested that the teachers of the modern languages are more and more giving serious thought to the fate that hangs over divided houses. If this is the case, those who, with Mr. Shepard, believe in the high mission of the humanities in modern life may well take heart.

C. K.

THE CLASSICS AND CITIZENSHIP¹

Whether classical literature is to retain its merited position in the educational institutions of America is a question which concerns most vitally the intellectual life of this nation and upon the final disposition of which depends, to a very large degree, the character of American citizenship.

The higher institutions of learning, perhaps, are to a degree responsible for the unpopularity of the Classics, since they dictate the exact terms upon which an applicant may enter college. Under such conditions the student gets only a few months with three or four different authors. And it is against this dictatorial attitude that the schools of our country should register protest.

Another reason, I believe, why the popularity of

¹ What is printed here is but part of an address on this subject.

the Classics is continuously on the wane is the application of the elective system. Certainly this system should be tolerated, to a certain extent, since no one line of study is best adapted to a harmonious development of the mind. But the *All-roads-lead-to-Rome* idea, that it makes no difference what a youth studies provided he studies in the right way, has deceived a multitude of people. It is of supreme importance what a youth studies in those formative and plastic years. As a rule, he is too uncertain, too unsettled in his habits and modes of conduct to think soberly and to select for himself the subjects which afford the greatest intellectual discipline. As an inevitable result of this almost unlimited freedom of selection the higher institutions of learning every year are sending out men who, with all their vast storehouse of *specialized* knowledge, are devoid of any real culture and the true philosophy of life.

There may still be a few half-educated pedagogues who would remove Latin and Greek from our educational scheme, but the real center of the opposition lies in the home. Parents oppose the teaching of these subjects to their children, who themselves do not like it, chiefly because the recitation is not made interesting for them. Inventiveness, in my opinion, is one of the assets indispensable to the competent, successful instructor. Under the present formal, monotonous method of teaching the few students who make any progress at all in Classics do so not by the aid of the instructor, but in spite of him. If we would create a revival of interest in classical literature—and this is a task peculiarly our own—we must arrive at a new method of presentation, a new way of teaching.

In the last few decades we have been inclined to place the greatest stress possible upon the practical life. The development of the intellect has not occupied so prominent a place in the thought-life of the nation as it once did. The prevailing thought of this age and generation is to provide oneself with those resources whereby one may enjoy the pleasures of an independent life. The spirit of acquisition, of material accomplishment, permeates the life of the American people today, and it is just this very spirit which shows a tendency to work havoc in the intellectual life of this nation.

How many merchants ever need arithmetic beyond percentage? What difference does it make to a bank president whether all vertical angles are equal? What manufacturer can distinguish between a tangent and a co-tangent? Nearly every college and university of any standing requires a credit in mathematics through analytical geometry, and, so far as I have observed, not one syllable of protest has ever been offered against such requirements.

Not infrequently is it urged that a girl especially should not study Latin or Greek. For her training the more *practical* branches are suggested, such as history, mathematics, chemistry, etc. The average woman may recognize H_2O or $NaCl$, when she sees them in her kitchen, but her knowledge is very apt to stop there. If she must be trained and developed along practical lines only, if her only mission is to keep a house tidy or to prepare a wholesome table, what matters it to her what $NaCl$ stands for, or what important events are locked up in the archives of history! When we leave those cultural, refining influences out of her education, it appears very much like preparing her for a life of servitude in the home. We must remember that hers is a nobler mission than this; that she has been placed here as man's help-mate, and not as his servant; that in her care and under her influence a future generation is born and fostered. We must make her a cultured, refined, intelligent specimen of womanhood, if we would maintain our dignity as a nation and our pride as a liberty-loving people.

If we would be a living, moving people, we cannot afford to neglect those influences which will furnish us an intelligent citizenship. The Classics bring to us such influences; they furnish us deeper sympathies and a more real appreciation of our own literature; they broaden our intellectual horizon and bring before our minds the very foundations of modern speech and thought. The only limitation to success in our country is that of capacity. If a man has been inspired by the spirit of past ages; if he has sat at the feet of their statesmen, orators, poets and philosophers; if he has revelled in the legends that gather around the names of their ancient heroes, how much richer and fuller will his harvest be than that of his fellowman without such a foundation!

It has been said that this is an age of thought, an age of reason. But might it not be called an age of materialism—an age when men, in the blind pursuit of material accomplishments, forget the deeper, richer treasures at their disposal, forget the nobler refining elements of the truly useful and successful life?

There always comes a time in the experience of every business man when the cares of the material world are cast aside. Then comes the time for him to seek pleasure in another direction. How fortunate is that man whose training has fitted him for something more than the wine-shop, the gaming-table or the prize-flight, who can taste the greater pleasures that await him in his study, who can feed his own mind and enrich his own life upon the illimitable resources which abound in the literatures of past ages.

Edmond, Oklahoma.

C. S. WARREN.

THE CLASSICS AND SCIENCE

At the Classical Conference held at Ann Arbor in April, 1909, there was a Symposium on the Value of Humanistic, particularly Classical, Studies as a Training for Men of Affairs. Among the interesting contributions to this Symposium is an excellent letter from the Hon. James Bryce, who has written and spoken well and often in support of the Classics. Valuable also is the paper of Mr. Charles R. Williams, Editor of the Indianapolis Star, who presents many cogent reasons for belief in the value of the study of Greek and Latin.

I am, however, most interested in the article of Dr. Harvey W. Wiley on The Value of the Study of Greek and Latin as a Preparation for the Study of Science. Dr. Wiley sent a questionnaire to one hundred prominent scientific men, teachers and others, in the United States, in order to elicit information respecting their attitude toward the promotion of classical learning and their estimation of its value. Thirty-five replies were received, of which fourteen were favorable and seventeen unfavorable to the study of Latin and Greek. Four favored the study of Latin but not of Greek. Three thought a fair knowledge of the classical languages of no value as a basis for scientific studies; four thought such knowledge of very little value.

It is amazing to learn that nine of the thirty-five men of science think a knowledge of Latin and Greek is of no use in any science. Eight thought such knowledge would have no influence upon the style and expression of scientific writers; three thought the influence of such knowledge would be injurious.

One is furthermore astounded to discover that three prominent scientists think that a knowledge of Latin and Greek *hinders* the acquisition of a modern language and three think it is of *no help*, while two regard English as the best language to study as a basis.

Five are of the opinion that no special pleasure may be obtained from Latin and Greek Classics and five think that there is much more gratification to be obtained from an acquaintance with the great works in modern languages.

As a typical illustration of the attitude of those opposed to classical learning Dr. Wiley quotes a letter received from a Professor in a New England University:

It seems to me little short of ludicrous that anybody at the present age of progress should make an endeavor to reintroduce classical philology, particularly at a time when at such venerable seats of learning as Oxford and Cambridge determined efforts have been made to get rid of this incubus. How is it possible for anybody to fail to realize that the trend of science is ever toward mathematics, that in the next generation the demand for a mathematical equipment and the need of it will be increased tenfold? How is it possible to ignore

the fact that this is the direction in which specialization should be made, beginning at an early age, for the burden is continually heavier, and that this is precisely the direction in which nothing is being done. As for philological work, let us have English, French, German, Italian, etc., which not only have the same cultural value, but open to their possessors a world of life and learning and science. I can't answer your questions for they put me in a temper.

What shall we say of, or to, a scholar and teacher who calls the Classics an incubus, who thinks the modern languages have exactly the same cultural value as the Classics, and that the modern languages are to be preferred to the Classics because *they* open a world of life and learning and science? Further what are we to think of a *man of science* who, when asked for his serious opinions and judicious arguments, replies, "I can't answer your questions for they put me in a temper"! As Horace asks, *Quid facias illi?* Truly we can only say, as Matthew Arnold does with regard to the incorrigible and benighted Philistine, "He must die in his sins".

It was my privilege, as an undergraduate, to study rather extensively, for a Classicist, in certain sciences. While pursuing these studies I was constantly surprised and gratified to observe how much my Classics helped me both in mastering and in remembering scientific nomenclature (which is so largely, of course, of Greek and Latin origin) and also how much assistance they gave me in the preparation of clear and accurate reports on all that I studied. Further it was impossible not to notice that my fellow students who were ignorant of Latin and Greek, or poorly grounded therein, were groping in profound darkness amidst the scientific terminology. To them every writer in science was truly a *ἡράκλειτος σκοτεινός*. In the written and spoken language of these students there was a deplorable poverty of vocabulary and an incredible inability to express themselves with precision and clearness. It was then, too, that I discovered that my best teachers in the sciences had studied the Classics and that the scientific literature which was clearest in presentation of thought and most admirable in style was produced by writers who had had the benefit of a classical education.

I have been emphasizing only the practical side of the question and showing that it pays the future man of science to lay a broad foundation, especially in the Classics, both because of the assistance such foundation gives in the acquisition and mastery of the sciences and also because of the substantial help which Latin especially gives in learning modern languages. I say nothing, in the present connection, of the inestimable value to the student of the humanistic training which prevents that very narrow-mindedness of which the specialist in science is so often the unfortunate possessor, which grievous fault the correspondent quoted above so lament-

ably reveals. However much we may deplore the meticulous pettiness and the occasional obnoxious pedantry of a few dry-as-dust pedagogues in the Classics, we are compelled far more frequently to utter laments for those workers and students in the sciences who, owing to early specialization and the study of a narrow scientific curriculum, are totally or in large measure lacking in that Hellenic sweetness and light which mark the possessor of real culture and which only the study of the classical humanities confers.

It is gratifying, nevertheless, to discover many sympathizers in prominent men of science in our Universities, teachers who advocate a classical training as a foundation for their pupils in the sciences. Truly in these men we Classicists have powerful allies in the very camp of the enemy.

LA RUE VANHOOK.

BARNARD COLLEGE.

A MYCENAEAN LION HUNT ILLUSTRATED BY NANDI WARRIORS

The beautiful inlaid work of gold, silver, etc., on bronze, let into one of the sword blades that Schliemann discovered at Mycenae, which is now to be seen in the museum at Athens (see *Illustr.* 237 in Schliemann's *Ausgrabungen in Troja* etc., by C. Schuchhardt, the *New International Encyclopaedia*, under *Archaeology*, p. 724, etc.), presents a lifelike scene of lion hunting as it was practiced more than three thousand years ago. Four hunters, clad merely in short trousers and armed only with spear and shield (a fifth, with bow and arrow), have brought a lion to bay. Two other lions are seen running away. The first named lion, with a spear point protruding from his flank, has turned upon his assailants and brought one of them to the ground, and is now seen rushing upon the next one, who holding his shield before him is lunging at the lion with his spear, while two other spearmen and an archer are hastening to his assistance. A lively realization of such a scene is now afforded by Theodore Roosevelt's account in *African Game Trails*, 356 ff., of how Nandi warriors, naked except for loin cloths, speared a lion to death. The resemblance is indeed striking: "The warrior threw his spear; it drove deep into the life, for entering at one shoulder it came out of the opposite flank, near the thigh, a yard of steel through the great body. Rearing, the lion struck the man, bearing down the shield, his back arched; and for a moment he slaked his fury with fang and talon. But on the instant I saw another spear driven clear through his body from side to side; and as the lion turned again the bright spear blades darting toward him were flashes of white flame. The end had come. He seized another man, who stabbed him and wrenched loose. As he fell he gripped a spear head in his jaws with such

tremendous force that he bent it double. Then the warriors were round and over him, stabbing and shouting, wild with furious exultation". The author remarks that it was a scene of as fierce interest and excitement as he ever hopes to see. The accompanying illustration—a drawing—shows the lion, with spear protruding from his flank, erect on his hind legs grappling one of the men over his shield. This short lived duel shows particularly well the reality of a very similar scene, represented on a gold entaglio, which was also found at Mycenae (see Schuchhardt, *Illustr.* 200). Only nine of the sixty or seventy warriors appear in the drawing in Mr. Roosevelt's book; probably a much greater number of men than the five shown on the sword blade actually participated in an ancient lion hunt.

HERMAN LOUIS EBELING.

HAMILTON COLLEGE.

A LESSON FROM GRAY'S ELEGY

The interesting article on *The Classical Element in Gray's Poetry* in *THE CLASSICAL WEEKLY* 4:58 recalls a short paper in *The Saturday Review* for June 19, 1875, entitled *A Lesson from Gray's Elegy*. The author calls attention to the well-known fact that in the earlier version of his poem Gray had written

Some Village Cato with dauntless Breast

The little Tyrant of his Fields withstood;

Some mute inglorious Tully here may rest;

Some Caesar, guiltless of his Country's Blood.

Later he substituted English names for the Roman: Hampden for Cato, Milton for Tully, Cromwell for Caesar. In commenting upon the change, the writer in *The Saturday Review* points out very clearly two mistakes that are often made both by classical scholars and by critics of English literature.

In the first place the quality of the classical feeling which was so prominent a factor in Gray's own time and in the generation or two before him is frequently misunderstood. To the out and out classicists of the early eighteenth century the 'classic' taste was hardly more than a silly fashion. Cato and Tully and Caesar were considered as vague and superhuman creatures: they were not much more real than Jupiter and Mars and Venus and the rest of the classical literary machinery. The change of names in the stanza of the *Elegy* which has been quoted was a noteworthy advance in taste. But it was a reaction not so much against the classical, as against the exclusively classical. "The exclusive classic taste implied ignorance of non-classic things, but it implied no knowledge of classic things". This sentence gives much insight into pseudo-classicism. It is too often forgotten that the pseudo-classicists did not base reverence on knowledge.

In the second place the writer refutes the popular fallacy which holds that national examples are intrinsically in better taste than classical examples.

In reality the exclusively classical and the feeling which shrinks from any thing classical are only two shapes of the same mistake. They both imply that classical things are something wholly unlike, and utterly cut off from, all other things. In the Elegy, English names are indisputably preferable. But one may image cases where Cato might be a better illustration than Hampden. "The true faith to be striven after is that Hampden and Cato are equally men, differing only according to the diversities of countries, times and men's manners". In the main the classicist has the advantage. "The older examples have the merit that they are ecumenical, while the later ones are local. Caesar is of the whole world; Cromwell of the three Kingdoms".

These comments, it seems to me, are sound criticism, and worthy of being brought forward today. Too often writers on the transition from Classicism or rather Pseudo-classicism to Nationalism and Romanticism fail to state clearly how many limitations there were both in the knowledge and in the interpretation of the Classics in the eighteenth century. On the other hand the use of classical allusion and the citation of examples from classical literature is not necessarily to be forever and under all circumstances avoided. Finally it is well to remember that one of the first of our poets to recognize that English historical examples are equal in dignity to those taken from Roman history was a man who perhaps more than any other English poet had the classical training and temperament.

KENNETH C. M. SILLS.

BOWDOIN COLLEGE.

REVIEWS

Horace, Odes and Epodes. Edited by Paul Shorey and Gordon J. Laing. Boston: Sanborn and Co. (1910).

Professor Shorey's edition of Horace has been generally recognized as a literary edition of a very high order, using the term "literary" in its best sense, and not in that which the editor humorously illustrates at the beginning of his preface. By some it has been given the first place among the American editions of the Odes, and not without reason.

That this work, with its wealth of well selected parallel passages from the English poets, has apparently not been found to be well adapted to the requirements of our students, would be little to their credit, were there not some other features which might lead the average freshman or sophomore to think that the notes are not addressed primarily to him. Such are the references to periodical and technical literature, and to Greek and Latin writers with whom he cannot reasonably be expected to be familiar, even if he can unaided divine their names. Even a more advanced or more conscientious student will hardly be likely at 1.34.12 to "cf. for sentiment"

Job, the Odyss., Hesiod, Op., Archil. fr., Aesop. apud Diog. Laert., Pind., Eur., Tac., and Aristoph., valuable as these references may be to his teacher. While what the editor says in his preface of cross references is unquestionably true, these are perhaps so numerous as to defeat their purpose; at any rate they are too numerous to be actually used by the average student, who is particularly likely to abandon the habit (if he forms it) after a disappointment such as might naturally come to him from the note on 1.10.6, where one might expect parallels to the "father of chemistry and cousin of the Earl of Cork", rather than additional references to the invention of the lyre.

The revision, which has been made "with a view to increasing the usefulness of the book in the classroom", does not seem materially to affect the characteristic features of the book. More passages are translated, and more mythological and historical personages are explained (the number of pages is increased by 27); but in the opinion of the reviewer the book remains what it was before, a scholarly and stimulating edition on higher lines, of unique value for its numerous citations from the English poets, but better suited to the use of teachers and advanced students (to whom it is invaluable) than to that of sophomores, in the present state of their knowledge and their intellectual curiosity.

There are one or two features in recent editions of classical writers which might well have been followed. One of these is that found in Wilson's Juvenal, of putting the references to periodical and learned publications and other matter which can appeal only to the advanced student into footnotes, where in editions intended for freshmen and sophomores parallel passages from Greek and Latin writers whom they cannot be assumed to have read might well be put also. A second is that found in Moore's edition of the Odes, of translating the passages from Greek writers, a practice which in editions intended for younger students might profitably be extended to Latin writers with whom it is unreasonable to expect them to be acquainted. And, finally, we may name a fuller explanation of the connection of thought and of the structure of the Odes, such as characterizes Morris's edition of the Satires.

I trust it is not pedantic to object to *Caius Cilnius Maecenas* (1.1.1), especially when *Vergil* follows. If *Varro* (1.6.1-2) be taken as "an abl. of agent without *ab*", new parallels must be sought, since *Caesare* is most naturally taken as an abl. abs., and there seems to be nothing to show that *potoribus* is not the usual dative. In 2.17.28 the notes on *sustulerat* and *Faunus* seem to have changed places. In an edition so lavish of references to periodical literature, account might have been taken at 3.6.24 of my notes in P.A.P.A., or at any rate

of Fay's paper in A.J.P. 19, 201 ff. Two things seem absolutely sure: first, that *de tenero ungui* and *ex unguiculis* do not mean 'from the quick', but from 'head to foot'; and second, that *tener* and ἀπαλός convey in all the examples the idea of youth or of affection (real or conventional). In 1.27.23 *ensem* should of course be *ensem*.

In conclusion the reviewer would say that he regards this as an excellent edition of Horace, even though he does not consider it the best for ordinary college work. He is further disposed to admit that perhaps we make too many concessions to the conditions of the day, and that the persistent use of such editions on higher lines might conceivably force students and teachers to approximate to their standard.

JOHN C. ROLFE.

UNIVERSITY OF PENNSYLVANIA.

A Latin Anthology. Selected and arranged, with notes, by A. M. Cook. Golden Treasury Series. London: Macmillan and Co. (1909). Pp. 187. 2 sh., 6 d.

"Cui dono lepidum novom libellum?"

En, dono pueris tuis, puellis
omnibus studiosioribusque,
et quantumst hominum venustiorum
et quotcunque senes severiores
plagosi Orbilii scholam secuntur;
qui versus didicere Horatianos
Lucili saturae satis periti,
Enni quosque patris iocis amicos
leniunt numeri sacri Lucreti
quos noctes vigiles diesque laudant;
si quos carmina molliunt Catulli
(quem tu mox imitare, Martialis),
sit his omnibus haec Corolla Florum.
Quasi scrinia cum librariorum
thesauris, capis optimos poetas,
saecli commoda, dulciora melle, et
habes munera digna quae requiras
Saturnalibus, optimo dierum.

That is to say, I would recommend this dainty volume to all who love Latin poetry, or who would learn to like it, to all teachers of Latin throughout the country, that they may memorize in their leisure moments these happy selections from acknowledged masterpieces, and to all young students who have been safely launched in Vergil, that they may discover other isles of the blest towards which to guide their craft. The fine selections extend from Ennius to Boethius; the notes are literary; the book fits the pocket.

GEORGE D. KELLOGG.

PRINCETON UNIVERSITY.

I should like to call the attention of the readers of THE CLASSICAL WEEKLY to the Sammlung Göschen, a collection of books on a variety of sub-

jects, costing only twenty cents each, in cloth binding. For this modest price one is able to learn the view of so eminent an authority as Stolz on important questions involved in the study of Latin. Near the close of 1910 appeared his *Geschichte der lateinischen Sprache*. Here one can find the latest views on such topics as the Relation of Latin to the other members of the Indo-European family of languages and to the Italic dialects, particularly the Etruscan, and to the Romance languages. He illustrates the various relations and steps in the development of the Latin language by carefully selected inscriptions, to which notes on the form and syntax are added. For the latest phases of the development of the colloquial Latin and the Romance languages, two other books in this series may be mentioned: Adolf Zauner's *Romanische Sprachwissenschaft* (Nos. 128 and 250).

Another recent book which cannot be too highly praised is Dr. F. Oskär Weise's *Charakteristik der lateinischen Sprache*, fourth edition (1909). For a reference to a translation of this book see THE CLASSICAL WEEKLY 3, 135.

E. B. LEASE.

COLLEGE OF THE CITY OF NEW YORK.

Professor Kellogg calls our attention to the fact that the British and Foreign Bible Society (146 Queen Victoria Street, London, E. C.) publishes, for 65 cents, the New Testament in Greek (24mo., morocco bound, gilt-edged, thin India paper). The book is furnished with critical apparatus, cross-references and maps. The type is fine Porson type, easy to the eye.

Professor H. H. Yeames, of Hobart College, calls attention to the following extract from Journals of Ralph Waldo Emerson 1833-1835 (Houghton Mifflin Co., 1910), pp. 418 f., dated December 28, 1834 (Emerson was then thirty one years of age).

Rather let me be "a pagan suckled in a creed outworn" than cowardly deny or conceal one particle of my debt to Greek art, or poetry, or virtue. Certainly I would my debt were more, but it is my fault, not theirs, if 'tis little. But how pitiful if a mind enriched and infused with the spirit of their severe yet human Beauty, modulating the words they spake, the acts they did, the forms they sculptured, every gesture, every fold of the robe; especially animating the biography of their men with a wild wisdom and an elegance as wild and handsome as sunshine; the brave anecdotes of Agesilaus, Phocion, and Epaminondas; the death of Socrates, that holy martyr, a death like that of Christ; the purple light of Plato which shines yet into all ages, and is a test of the sublimest intellects—to receive the influences, however partial, of all this, and to speak of it as if it were nothing, or, like a fool, underpraise it in a sermon, because the worshippers are ignorant, and incapable of understanding that there may be degrees and varieties of merit, and that the merit of Paul shall not be less because that of Aristotle is genuine and great,—I call that mean-

spirited, if it were Channing or Luther that did it.

Be it remembered of Milton, who drank deeply of these fountains, that, in an age and assembly of fierce fanatics, he drew as freely from these resources and with just acknowledgement, as from those known and honored by his party:—

"His soul was like a star and dwelt apart".

In a leading article in *The Atlantic Monthly* for February, 1911, entitled *A Letter to the Rising Generation*, Cornelia A. Comer writes as follows:

From the dawn of time, one generation has cried reproof and warning to the next, unheeded. "I wonder that you would still be talking. Nobody marks you", say the young. "Did you never hear of Cassandra?" the middle-aged retort.

Many of you young people of today have not heard of Cassandra, for a little Latin is no longer considered essential to your education. This, assuredly, is not your fault. You are innocent victims of a good many haphazard educational experiments. New ideas in pedagogy have run amuck for the last twenty-five years. They were introduced with much flourish of drums; they looked well on paper; they were forthwith put into practice on the helpless young. It has taken nearly a generation to illustrate their results in flesh and blood. Have they justified themselves in you?

The rising generation cannot spell because it learned to read by the word method; it is hampered in the use of dictionaries because it never learned the alphabet; its English is slipshod and commonplace, because it does not know the sources and resources of its own language. Power over words cannot be had without some knowledge of the Classics or much knowledge of the English Bible—but both are now quite out of fashion.

As an instance of the working out of some of the newer educational methods, I recall serving upon a committee to award prizes for the best essay in a competition where the competitors were seniors in an accredited college. In despair at the material submitted, the committee was finally compelled to select as 'best' the essay having the fewest grammatical errors, the smallest number of misspelled words. The one theme which showed traces of thought was positively illiterate in expression.

These deficiencies in you irritate your seniors, but the blame is theirs. Some day you will be upbraiding your instructors for withholding the simple essentials of education, and you will be training your own children differently. It is not by preference that your vocabulary lacks breadth and your speech distinction.

In the course of a discussion at once cogent and temperate, severe and sympathetic, the author goes on to say:

Just so long as any system of education or any philosophy produces folks that *are* folks, wisdom is justified of her children. That system has earned the right to stand. This point is not debatable. Even the new prophets concede it. For the end of all education, the business of all living, is to make men and women. All else is vain toil. The old conditions produced them; the new do not.

This arraignment of present conditions is softened toward the end of the article by a decidedly optimistic and tonic attitude toward the whole mat-

ter, and the paper is well worth reading not only for its incidental bearing on the subject of the classics but for other reasons as well.

GRACE H. GOODALE.

BARNARD COLLEGE.

Professor Andrew F. West, of Princeton University, once well stated "the position of those who advocate the Greek and Latin Classics as an essential part of the best type of liberal education on the literary side", as follows:

(1) We do not hold that everybody should study Greek and Latin, or that anybody should study it who does not seek the best type of liberal education.

(2) We do not advocate the study of the Classics to the exclusion of the modern languages. It is perfectly practicable for our schools to give a boy Latin, Greek and one modern language, or Latin and two modern languages. And it is a fact which cannot be blinked that even if there were not time to teach in the schools to any given pupil Latin, Greek and a modern language, nevertheless the boy who has mastered his Latin and Greek is enabled thereby to master the modern languages much more easily than he could master them without the classical training.

(3) We do believe that the study of the Classics is of supreme value to the literary mastery of English. It is the best practical reliance we have for this purpose.

(4) We do not oppose, and never have opposed full recognition of the claims of science as a necessary part of liberal education. We believe Mathematics and Physics (or Chemistry) are indispensable to education in science because they are radical to all sciences. In the same way we believe in teaching Greek and Latin because they are radical to modern literature.

(5) We do not rest our argument for the Classics on any other reason than their high value for modern intellectual life. They furnish standards of judgment and good taste and train men in moderation of thought and expression—things of the first value in a democratic society which must rest on intelligence, if it is to last.

(6) We do advocate the abandonment of all pedantic and lifeless methods of teaching. There is nothing 'dead' about the Classical languages and literatures in the hands of a live teacher. It is to this point all our energy should be directed—namely, to see that all who teach the Classics are themselves living examples of what they teach. For if our teachers are themselves fully alive and wide awake, they will be sure to waken their students to perceive the abiding truth, wisdom and beauty of the two foundation literatures of our whole western civilization.

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